

# RECORDS OF THE PAST

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PART X

## THE IMPERIAL OTTOMAN MUSEUM AT CONSTANTINOPLE

BY ARTHUR E. HENDERSON<sup>1</sup>

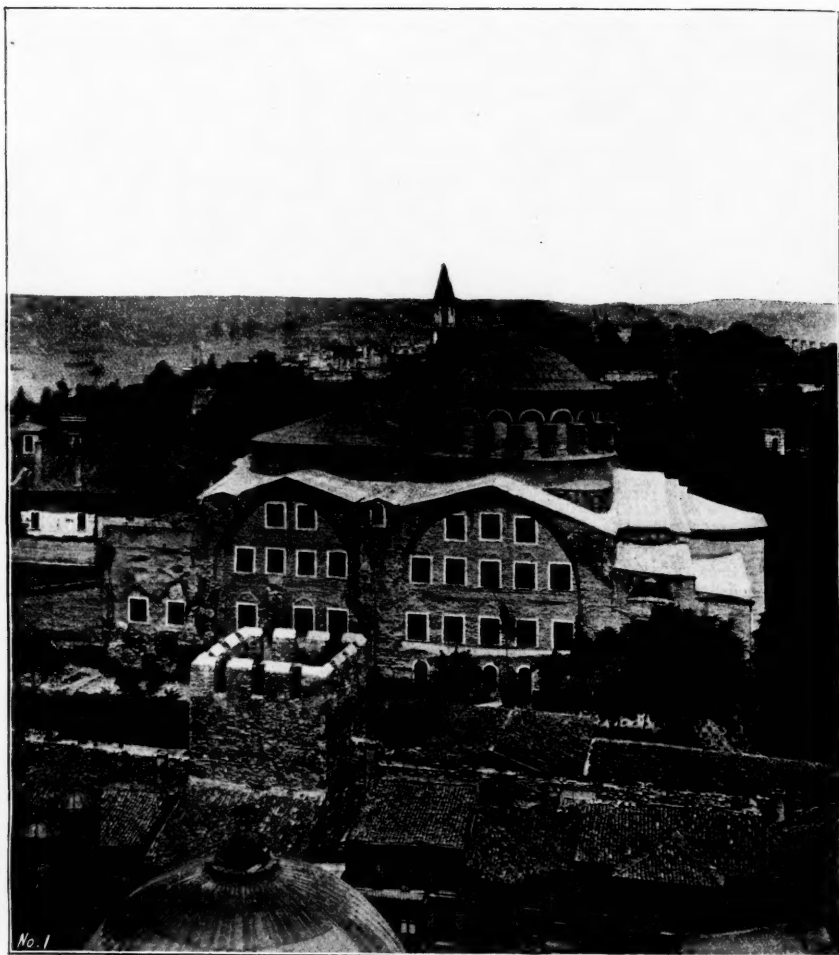
IT is not generally known in the West that in the capital of the Turkish Empire there is a magnificent museum, whose patron is none other than His Imperial Majesty the Sultan; while to his excellency, Handy Bey, the delightful director, is due great credit and thanks for the care and trouble which he has bestowed in collecting both historical and artistic relics of by-gone times and nationalities within the limits of the present dominions of the Sultan.

Before the museum was founded by his Excellency, and even, unfortunately, at the present time, though to a far less extent, beautiful objects of art, whenever found, were sold to individual collectors and smuggled out of the country, and often entirely lost to the real student of archæology. Now that traveling and illustration are so facilitated, it is advisable to keep antiquities as near the spot of discovery as convenient. And what better place for a museum can there be than the Acropolis of Old Byzantium, New Rome, Constantinople the capital of Mediæval Greece, and now known as Stamboul, the city of all nationalities, uniting the unchangeable East with the transitory West.

I. Fifty-two years ago the collection was begun in the cloister of the Holy Peace, an old church dating from the VI century, which the Turks transformed into an armory after the conquest, and it still contains many relics of the Crimean and Russian wars.

II. In 1878 the archæological collection was removed to the exquisite old Turkish residence known as the Chinili Kiosk, or "Tile Cottage," so called because of the faience which decorates the façade within the arcading. The Kiosk is situated within the Seraglio grounds and forms a part of the extensive and picturesque groups of Imperial buildings crowning the first hill of New Rome. The Conqueror, Sultan Mohammed II, was himself the builder in 1466, after a residence of three years among his new subjects. Did it ever occur to him that his little palace would eventually be a museum containing the treasures of the forefathers of his lately subjugated Greeks?

<sup>1</sup>Specially deputed by the Sultan to photograph and make paintings of the Mosques of Constantinople. See the article on Cyzicus.



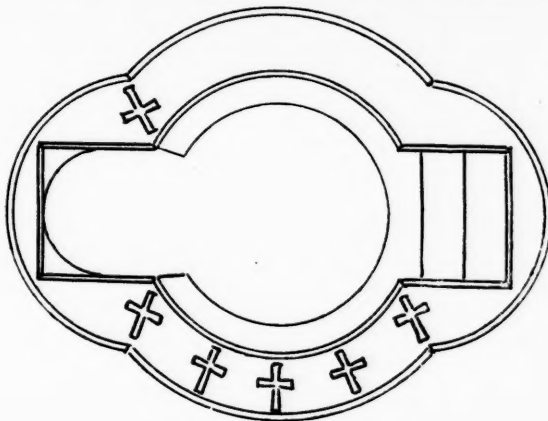
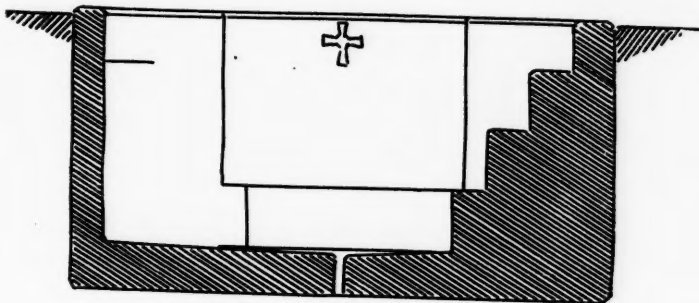
CHURCH OF THE HOLY PEACE

The next encouragement to the growth of the museum was the addition of the Sidonian sarcophagi, for which Handy Bey obtained a grant and built a fine new museum and library facing Chinili Kiosk; to this a large wing is now being added to accommodate the Babylonian collection of tablets and other later finds. The exhibit cases are now being placed in position with the expectation of opening the addition this coming year.

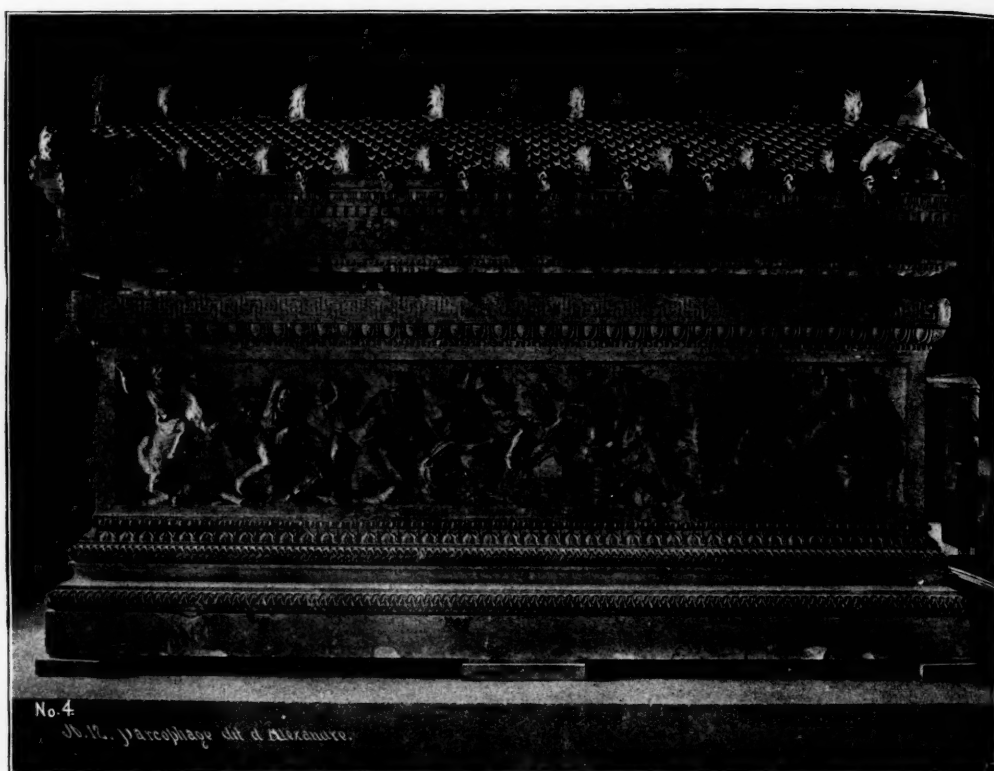
III. The approach to the museum is lined with numberless steles, archæological fragments and statues which are always minus some important portion of their anatomy, but among them is one object of special interest, a huge monolith of Proconnesian marble sculptured into a font for total immersion. Within, steps are carved, leading down to the water.



CHINILI KIOSK

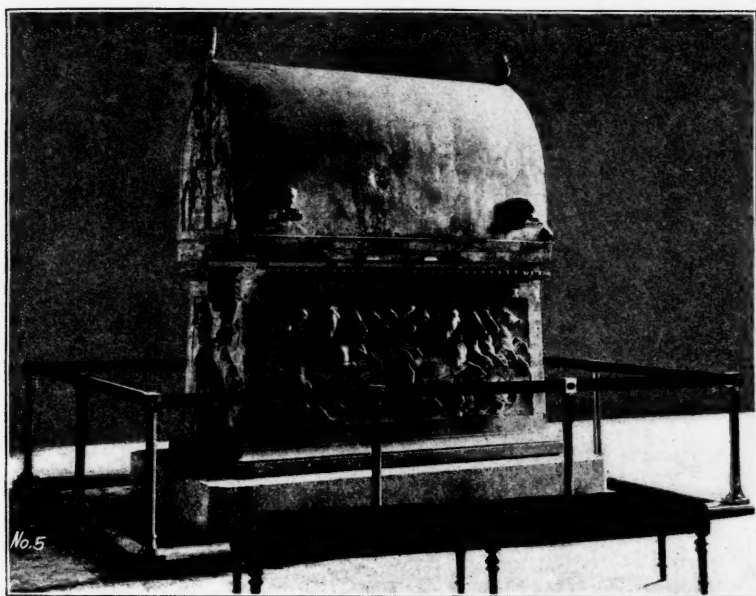


BAPTISMAL FONT



SARCOPHAGUS OF ALEXANDER

IV. It is customary to visit the new museum first as here are seen the Sidonian sarcophagi, the central pivot of the entire collection. These superb antique sculptured white marble coffins were first seen by Mr. Eddy, an American missionary in Syria. The peasants who were accustomed to bring him beautiful heads and other portions of statuettes, found an ancient necropolis in the fields near Sidon, the capital of ancient Phœnicia. Mr. Eddy at once communicated the discovery to Handy Bey who went personally to superintend the removal of the no less than eighteen sarcophagi. One of them, sculptured in the IV century B.C., when Greek art was at its zenith, is unrivalled. What joy his Excellency felt when unearthing this priceless treasure, none but an archæologist can feel, for it had been hidden down deep underground for twenty-four centuries. It is called the Alexander sarcophagus, but as it bears no inscription, conjectures about it are afloat; the most probable of these is that Alexander the Great was so smitten with remorse at having caused his general, Perdikkas, to be assassinated under a false suspicion of treachery, that he ordered the very best sarcophagus that art could produce to receive his remains, but Alexander died suddenly and the sarcophagus fell into the hands of an eastern satrap or governor who was ruling in Syria.

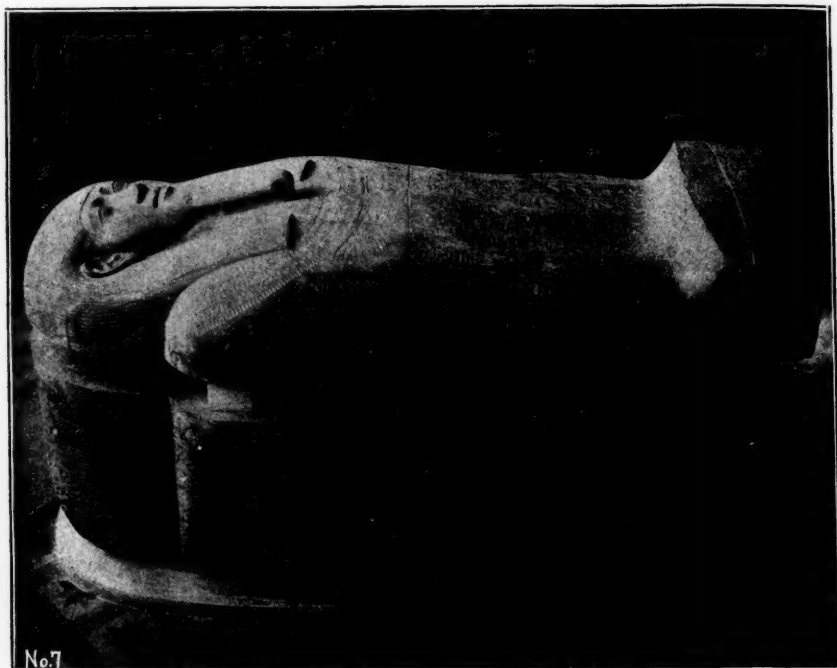


THE LYCIAN SARCOPHAGUS

The sarcophagus is in the shape of a Grecian temple, with panels instead of columns about it. The people of Boston have the privilege of studying the two finest of these panels which were delicately copied for the Art Museum by Mr. Lindon Smith. Of these the more interesting represents Alexander's Greeks in a hand-to-hand encounter with their hereditary foes the Persians. Neither side seems to have the advantage. The other panel depicts the same combatants at peace, exercising their bravery as huntsmen. The activity of the ancient warrior was such that if he had no more worlds to conquer, he must subdue the beasts of the field. The figure work is in almost full relief, perfect, and tinted with pigment. For some time after its discovery an important head from the very center of the battle scene was missing, but one morning when Handy Bey and the French consul were lunching together, the beautiful little marble head rolled from the Director's napkin. The sarcophagus was now complete.

V. Another is the Lycian sarcophagus, named from the style of its design, and of an earlier date, probably from the V century B.C. Its panels are sculptured in bas-relief. One of its long sides represents the Amazons hunting a lioness; the other, some Greek horsemen transfixing a boar. This piece of sculpture is one of the finest works of art in the museum.

VI. The pediment panels are filled with quaintly designed sphinxes, and the ends depict contests between centaurs and Lapithæ, in superb design and workmanship.



EGYPTIAN BASALT SARCOPHAGUS

VII. In the same salon is a large black Egyptian basalt sarcophagus of the usual design, originally containing, as the accompanying hieroglyphics state, the mortal remains of Penephtha, an Egyptian general. The lengthy inscription is a curse upon any who may desecrate his last resting place. But hieroglyphics were not readable to Tabnit, the king of Sidon in the VI century B.C., for he secured the sarcophagus and wrote another curse upon it more weighty than the first:

"I, Tabnit, priest of Ashtoreth, King of Sidonians, son of Eshmonazer, priest of Ashtoreth, King of the Sidonians, lie at rest in this tomb. Whoever thou art who discovers this tomb, do not I adjure thee, open my coffin, and do not disturb me, for there is neither silver nor gold nor treasure beside me. I rest alone in this tomb. Do not, I adjure thee, open my coffin or disturb me, for such an act is an abomination in the eyes of the Ashtoreth. If thou openest my coffin and disturbest me, mayest thou have no posterity among the living under the sun, and no resting place among the dead."

What a commentary on his truthfulness! A number of jewels were found by the side of his body, and as a reward this great lord of Phœnicia lies shriveled up in a glass case on a window sill near by his ill-gotten coffin.

VIII. Another of the best of the Sidonian sarcophagi, called the mourners, is in the design of an Ionic temple with a colonnade of eighteen pillars; between them is sculptured in bold relief the owner's wife in various attitudes of grief. The posing of the eighteen forms of sorrow is somewhat academic,—late fourth century B.C. work has lost the vigor of the





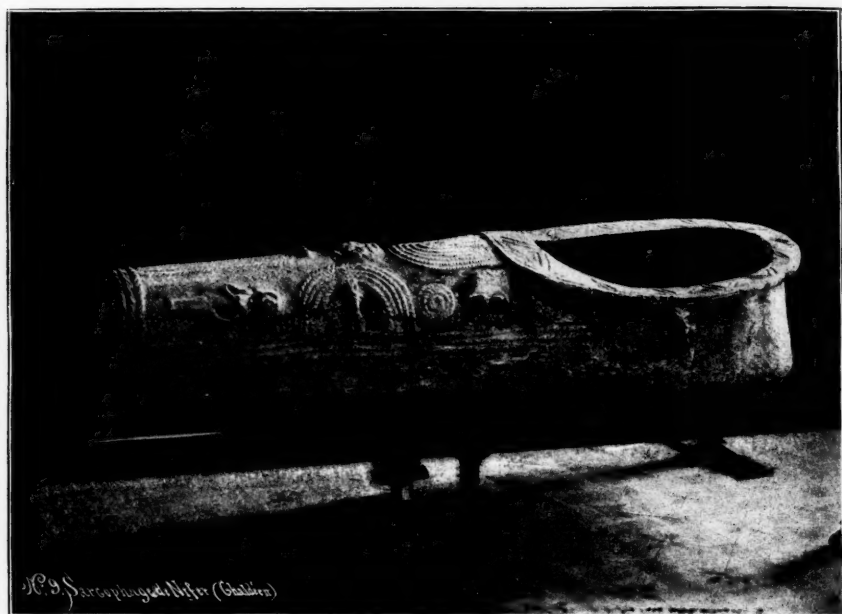
ARTEMIS



HERCULES



SARCOPHAGUS OF THE MOURNERS



BABYLONIAN SARCOPHAGUS

earlier masters. The sculptor, however, gave his fancy play around the Popium, depicting a great hunting party, some hundred men in pursuit of panthers, bears, boars and deer. When the sarcophagus was opened, the bones of the huntsman were found along with those of his favorite hounds. Beside the Sidonian sarcophagi, many others of great interest have come to the museum from Selucia, Salonica and other Roman cities. Their artistic value is less.

Ascending the staircase we enter the hall of the Egyptian exhibits. At the left is a salon containing Osmanli art. A faience Mirhab or holy niche from the mosque of Sultan Ala-ed-Din, Konia, ancient Iconium, is noteworthy. It is made of small tiles beautifully painted and fitted together: the predominating color is blue.

IX. The opposite salon contains some of the most valuable historical tablets in the world, discovered by the expedition of the University of Pennsylvania, at Nippur. Some of these Dr. Hilprecht dates much earlier than 4,000 B.C. In the cases at the end of the salon are two barrel-shaped inscribed cylinders from Nebuchadnezzar giving an account of the erection of his palaces and the city walls of Babylon. Near by is the stele of Nabonidus, the last king of Pabylon, 555-538 B.C. His son, the crown prince, was Belshazzar, who saw the mystical handwriting, his doom, on the palace wall. Other peculiar objects are the slipper-shaped blue-glazed earthenware coffins discovered by Dr. Peters at Nippur. They are interesting as they show that Della Robia was forestalled in his art by over 2,000 years. On the coffin, figures in relief were modeled before the baking and glazing.





HERCULES OF CYPRUS

X. Chinili Kiosk, as before mentioned, is of Oriental architecture. Beneath its graceful portico are stored various coats of arms and other sculptured details from the old foreign residences in the Levant. On the right of the colonnade is a gigantic archaic statue from Cyprus, representing Hercules holding a lion downward by the hind legs. Unfortunately the head of the lion is lost, but enough remains to indicate that the statue was once a fountain, and that the water flowed from the lion's mouth. The work is very crude; the giant's strength is indicated by the horns on his head and the general fatness of his limbs and body.



HERMES



DANCING MAIDEN

XI. A striking contrast to it is in the Bronze room, a rather small statue of the very finest workmanship, also of Hercules, found in the Epirus. The modeling of the entire form of the mighty warrior displays his muscular power. He is on the warpath, shouldering his knotty club, and with the lion's skin on his arm.

XII. In the Bronze room the object which attracts the most attention is a fragment of a serpent's head, which with two others was severed from the serpent coil by the sword of Mohammed, the conqueror. This head



SERPENT'S HEAD FROM PLATAEA

was found in the precinct of St. Sophia. The bodies of the serpents still stand on the Spina of the old Byzantine Hippodrome, forming a corkscrew spiral column upright on their tails. Low down on the spirals are engraved the names of the ancient Greek cities which took part in ejecting the Persians in 479 B.C., culminating with the glorious victory of Plataea. This is the very three-headed serpent tripod from the side of the altar within the sanctuary of the renowned Oracle of Delphi. Originally it supported a golden bowl with its sweet incense. It was brought by Constantine the Great, together with other pagan works of art to beautify his capital, New Rome.

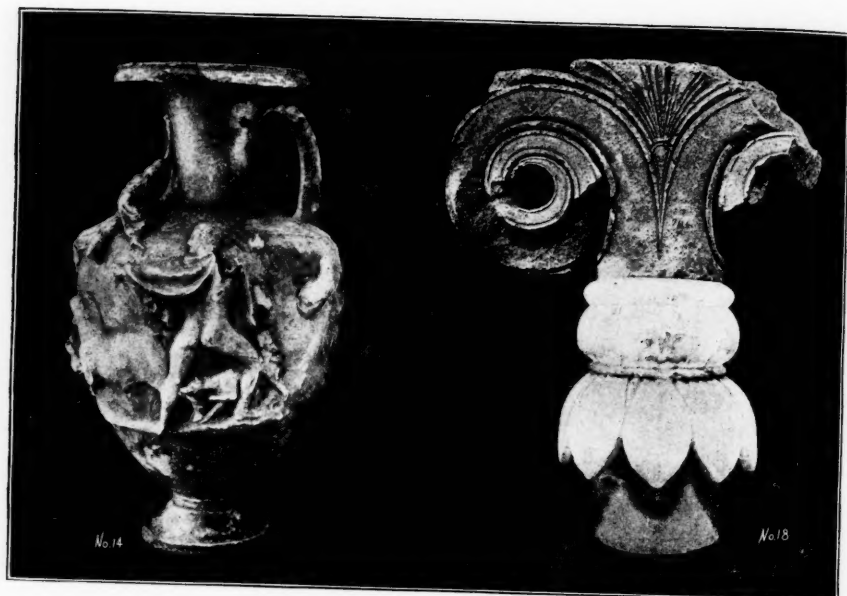
XIII. In one of the cases, another good piece of modeling is in the form of two bronze statuettes from the best Greek period. Of the two wrestlers, the victorious is evidently Hermes, the god of war, as his attributes would indicate.

XIV. In the corner of the same room is a beautiful Grecian terra-cotta vase overlaid with gold leaf and pigment, found at Lampsacus near the Dardanelles. The modeling in high relief on its surface which renders the object unique, is open to criticism, for the figures, following the curves of the surface, look distorted. This would of course be quite legitimate in drawing, but in modeling the effect is unnatural.

XV. Returning to the central portion of the Kiosk there are two marble bas-reliefs of especial beauty. The first is a dancing maiden from a temple at Pergamos. The lovely contour of her agile form visible through her clinging garments is suggestive of sprightly motion, so realistic that one may believe that she is actually dancing before his eyes.

XVI. The other, called the harpist is the representation of a maiden moving to the accompaniment of the melody of her lyre. It was found at Baluk Hissar.

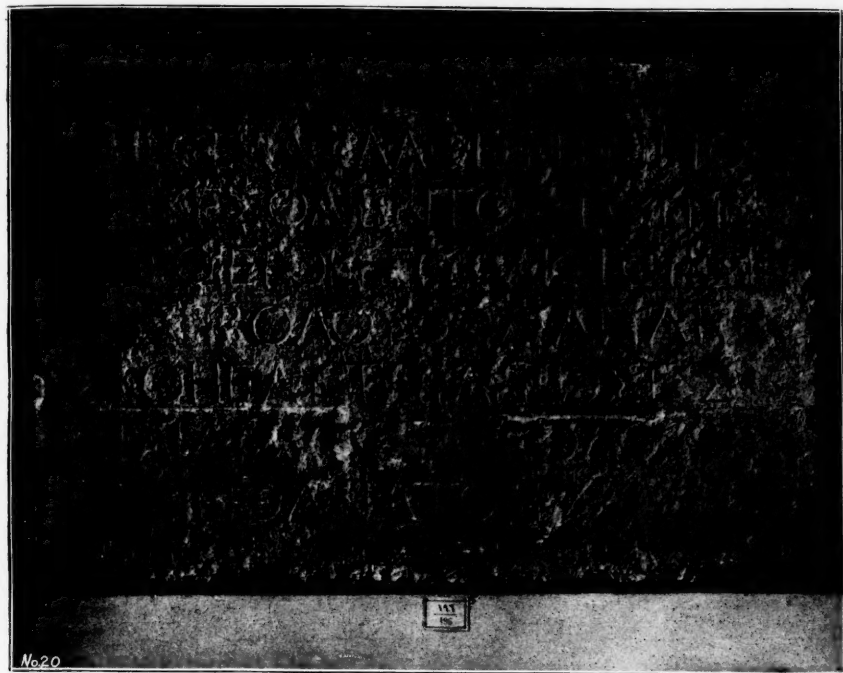
XVII. Also noteworthy is an especially good sculpture of an Artemis of the Roman period. It was found by Mr. Wood at Ephesus. Statues of Hadrian, Nero and other Emperors, gods and goddesses, but few of great artistic merit, can be passed by. Here and there are several interesting architectural details.



VASE AND CAPITAL FROM LAMPSACUS



THE SILOAM INSCRIPTION



INSCRIPTION FROM HEROD'S TEMPLE

XVIII. An illustration is a pre-Ionic capital found at Lampsacus. Architects will note the peculiar form of the volute spirals which do not unite at the center but, springing upward from a lotus capital, look as though the architrave above had been a timber beam. The entire design seems to have been derived from Assyrian sources.

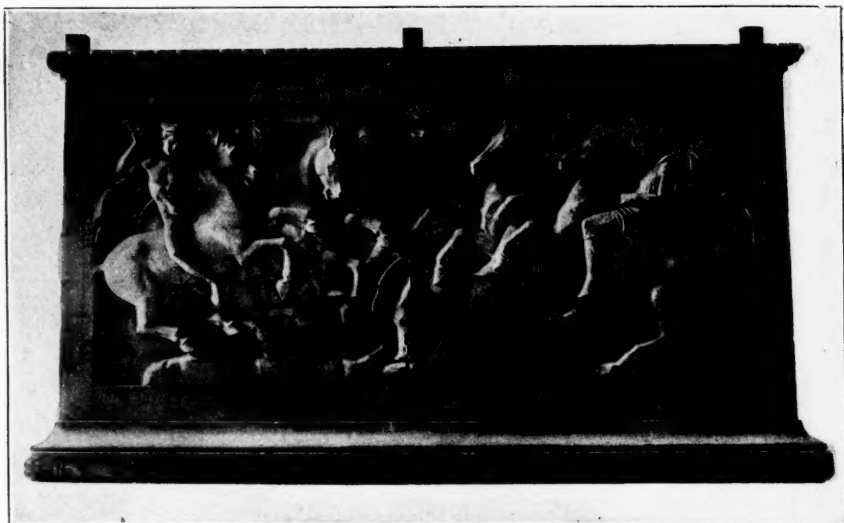
XIX. In the Hittite room are placed two famous inscriptions of Biblical importance. The earliest Hebrew inscription extant and one of the most valuable objects coming from antiquity is the Siloam Inscription which was accidentally found by a boy while bathing in the Pool of the Virgin, near Jerusalem. It probably dates from the reign of King Hezekiah and is the record of the construction of the tunneling of the conduit to bring a new water supply to the city. The following translation speaks for itself.

"The excavations. Now this is the history of the excavations. While the excavators were still lifting up the pick, each toward his neighbor and while there were yet three cubits to [excavate, there was heard] the voice of one man calling to his neighbor, for there was an excess of the rock on the right hand [and on the left]. And after that on the day of excavating the excavators had struck pick against pick, one against the other. . . . The waters flowed from the spring to the pool for a distance of 1,200 cubits, and [a part] of a cubit was the height of the rock over the head of the excavators." See II Kings xx, 20, and II Chron. xxxii, 30.

XX. The other stone, found by Mr. Clermont Ganneau, is an inscribed notice written in Greek upon one of the building stones of the outer court of Herod's temple at Jerusalem. The notice forbids Gentiles under pain of death to enter the inner court which was reserved for the Hebrew people alone.

In the new wing of the museum is already a large Roman sarcophagus from Konia, and numerous portions of mosaic floors from various places, and we may now expect to see many interesting things which have never yet been on public exhibition, but rubbing against each other in dark cellars.

We have taken but a mere glance at this interesting museum, but we must not close without wishing that the worthy Director may still have many years of useful work before him and live to see that his strenuous efforts are being appreciated.



PANEL FROM ALEXANDER'S SARCOPHAGUS

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### CYZICUS

BY EDGAR JAMES BANKS

THE story is told that when Jason was in search of the Golden Fleece he stopped at an island in the Marmora upon which he found a city ruled by the King Cyzicus. Here he was hospitably entertained and again started on his journey, but before going far, darkness came on and he landed his companions on the shore. In the darkness the people of Cyzicus mistook the Argonauts for an invading army and attacked them, but Heracles, one of the companions of Jason killed King Cyzicus. In the morning when it was light the people saw that the supposed invaders

were no others than the followers of Jason and they received them back into the city to join in the general mourning. The tears of the grief-smitten Clyte, the wife of Cyzicus, flowed abundantly and from the spot where they fell a spring of water gushed up. The little stream now winding about among the ruins of the ancient city is still called the ruin of Clyte. Before his departure Jason assisted the people in erecting a temple in honor of the fallen king, and another to Heracles, his slayer.

The island of Cyzicus, or Arctonnesus, as it was earlier called, lies just off the coast of Mysia, and is the site of one of the most ancient and powerful cities of Asia Minor. The city of Cyzicus seemed to have been founded as early as 675 B.C. by the Milesians who made it the center of the trade with the Black Sea. At that early date two bridges joined the island to the mainland. The city's wealth and power rapidly increased and it soon became the center of the trade of the ancient world. Its political influence kept pace with its wealth for it played a prominent rôle in the Peloponnesian war and shook off the Persian supremacy. Under Alexander the Great and his successors the city retained its independence, and the great general showed his attachment to it by filling up the channel which separated the island from the mainland, and Cyzicus ceased to be an island. In 75 B.C. Mithridates besieged the city in vain; his repulse was followed by a period of the greatest prosperity. Its growth was continual; Constantine made it the head of the province of Hellespontus, but in 443 during the reign of Antonius Pius, while at its height, it was nearly destroyed by an earthquake. The city never regained its former glory, and its ruin was completed in 675 by the plundering Arabs.

Nothing better illustrates the financial supremacy of Cyzicus than the fact that the money which it coined was accepted in every part of the civilized world. On one of its coins was stamped the image of an ox. The story is told that, while an eloquent Athenian statesman was delivering an oration in favor of the people of Cyzicus with greater power than usual, it was suggested by one of his opponents that he had an ox on his tongue, meaning of course that he had been bribed with the money of Cyzicus. The expression later passed into a popular Athenian proverb.

At the present time, a small Greek village of huts, *Yeni Keni* by name, is situated near the ancient site and from among the vineyards and mulberry groves which cover the ancient ruins rise the remains of the ancient city walls and the tall supporting arches of the great amphitheaters and temples; the modern stone walls separating the field of one peasant from that of another consist largely of fragments of marble carving, a testimony of the grandeur of the ancient city.

A topographical survey of the site of Cyzicus has just been made by the British School of Archæology at Athens. The work was in charge of Mr. Arthur E. Henderson, of the Royal Society of British Artists, a young English architect and artist whose water color paintings of the interior of the mosque of St. Sophia are now attracting considerable attention; for, His Majesty the Sultan of Turkey has issued an irade permitting him to paint and to take photographs of the mosque of Constantinople. Mr. Henderson was assisted by Mr. Hasluck from the University of Cambridge. The results of the work will soon appear in the publication of the British School of Archæology at Athens. It must suffice here to say that although no excavations were made, a number of ancient Greek inscriptions were



discovered, and, while in company with the present writer, Mr. Henderson pulled from a stone wall a headless, but beautiful life-size marble statue of a sitting woman, which would adorn any museum. In another place the large sculptured head of a dolphin served as the end stone of a wall which ended in an irrigating ditch; fragments of Corinthian capitals, inscriptions and statuary are used by the peasants with no more respect than would be shown to a boulder. Under one of the great arches of the amphitheater we found a Turk busy hammering out Turkish tombstones from the marble columns of the ruins. The saddest sight of all, and not an uncommon one in Turkey, was on the top of the temple of Hadrian which the earthquake laid low. Some desecrating ignorant native has built a large limekiln of marble there. When we saw it, the kiln was filled with small fragments of marble chipped off by this enterprising native from the sculpture which was lying in the ruins, destroying all upon which he could lay his hands. The arch beneath the kiln was filled with brushwood ready to be kindled and turn these precious monuments of antiquity into lime. Just by the side of this kiln was a heap of the crumbling marble. And this was all within a stone's throw of the station of a Turkish guard. Priceless inscriptions, beautiful statuary, magnificent carvings turned to lime, the lime sold for a few piasters, the piasters seized by some unauthorized tax collector! What a commentary on the archæological training which we have received and have not imparted to others.

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### "THE OLDEST BOOK IN THE WORLD"

SOCIETY, ETHICS, RELIGION, IN EGYPT BEFORE 2,000 B.C.

The French Version of the Papyrus Prisse, by M. Philippe Virey.  
Translated by Professor Howard Osgood.

[The very obscure text of this manuscript has been often translated but heretofore not satisfactorily. M. Virey, while attached to the mission at Cairo, devoted six years to the study of the work and has presented a translation upon which little improvement can be expected. This Dr. Osgood has turned into English, so that now we are able to present it with the introduction of M. Virey in a form that must prove acceptable to a very large reading public.]

#### PREFACE OF MONSIEUR VIREY

ALL that is known of the origin and discovery of the Prisse Papyrus was made public long ago by Chabas in "Le Plus Ancien Livre du Monde. Étude sur le Papyrus Prisse," *Revue Archéologique*, 1858. I do not pretend to do anything more than give a summary of the statement by Chabas.

Prisse, who gave this papyrus to the National Library in Paris and published it in 1847 ("Fac-similé d'un papyrus Egyptien en caractères hiéroglyphiques," Paris, Franck), had obtained it from one of the peasants whom he employed on his excavations at Drah-abo'l-Neggah, in the necropolis of Thebes. This man pretended to have received the manuscript from a third person, who did not know whence it came; but Prisse suspected that they wished to make him pay for an article which already belonged to him, found among the excavations which were being made at his expense, and that the papyrus must have come from the tomb of one of the Entews of the elev-

enth dynasty. The large and solid character of the writing gives the impression of a date earlier, rather than later, than the twelfth dynasty [2,600 B.C.].

But if there is still uncertainty regarding the *time when the copy which has come down to us was made*, on the other hand, we know exactly to what date we can trace the *composition of the text*, and we know it from the text itself.

Our first two pages, in which we find some precepts concerning manners and morals, form a treatise which was composed in the beginning of the reign of the king Senoferu (third dynasty) [about 3,900 B.C.] by a man named Kakimna: "At this time the majesty of the king of the south and north, Huni, arrived in port [died]; then arose the majesty of the king of the south and north, Senoferu, a king beneficent over this whole land; then I, Kakimna, was made prefect." The last sixteen pages contain a treatise on morals composed by the prefect Ptah-hotep in the reign of Assa (fifth dynasty) [about 3,500 B.C.]: "Precepts of the prefect Ptah-hotep, under the king of the south and north, Assa."

The name of Ptah-hotep, common under the ancient empire, is found also in connection with the name of Assa, where he is called "the favorite of Assa, Ptah-hotep." This Ptah-hotep is perhaps the author of our book, for he boasts of having been "favored by the king among the first of those whose works have made them noble." One passage seems to indicate that he was of the royal race, for he is called, "the son of the king, eldest, legitimate"; however, this last point does not seem at all certain. We might question why the eldest and legitimate son of the king did not reign, if he lived, and Ptah-hotep did not die early, since he was one hundred and ten years old when he wrote his treatise. To admit that he was the son of Assa, and that he died before this king, one must attribute to the latter an extraordinary length of life.

But Professor Maspero has already shown that one must not take literally the titles of "royal mother, royal wife, royal daughter"; and that a woman was a royal wife, for example, by right of birth, before marriage. These names served only to determine the rank which a princess occupied at the court in matters of etiquette and precedence.

If the name of royal wife was only an honorary title, I take this as warrant for supposing that one could be called a son of the king without really being one; and that the title meant "prince"; in this case "son of the king, great, legitimate," was equivalent to "prince of the blood." That this last name could have been given to a person not belonging to the royal family, is not without example in contemporary history, even in the West; there is all the stronger reason therefore that it might happen in the East, where high-sounding epithets accumulate so easily. At the Egyptian court, where the king was the source of all privilege, and all honors came from the king, perhaps all nobility consisted in attaching one's self, at least nominally, to his family, or in drawing near to it. The relatives of the king bore the highest title; but the "royal nurses" themselves, gloried in "the suckling which had mingled their blood with Horus."

Ptah-hotep, at the age of 110, after so many years of service, must have attained the highest dignities, and if the title of prince of the blood appears lofty, I remember that he was first among those whose merit had made

them noble. Then enfeebled by old age, forced to give up the work which had made his glory, but unable to resign himself to live uselessly during the remaining days of his life, he resolved to write for younger generations the lessons of wisdom which he himself had received from the ancients, or which long experience had taught him. By a poetic fiction, he addresses himself to Osiris, depicts the miserable state to which old age and infirmities have reduced him, and asks if the god will permit an intelligent being to be condemned to be good for nothing. Osiris replies to his prayer and commands Ptah-hotep to teach the wisdom of the ancients which they learn from the gods.

Then Ptah-hotep begins to "set in order the good word," and sets it in order with a fertility of invention, the cause of which I will soon state. He has chosen his son for hearer; otherwise his doctrine is applicable to all men. After the explanation of his precepts, he returns more directly to his hearer, "If thou dost listen to what I have just told thee," etc.; and sings the praises of this doctrine. The *ma*,<sup>1</sup> wisdom and knowledge, were acquired by listening with docility, for docility is the best of all. And since these old precepts are good, they must be held, and no one should teach new ideas. Undoubtedly some innovators will make themselves heard by the ignorant crowd (§ 42), and for a time inspire the public with confidence; but their glory will not last as long as they wish. Therefore nothing must be taken away, nothing added, nothing changed of the established teaching; and if anyone feels ideas contrary to these germinating in himself, he must beware of disclosing them.

This horror of new ideas and of innovators is interesting to see in the oldest book in the world; but one must not hastily conclude from this that Ptah-hotep was unfriendly to all kinds of progress. He himself says that "the barriers of art are not closed, no artist having attained that perfection to which he should aspire." Only the teaching of morals has been perfect from the earliest times, because it is of divine origin; therefore it must remain unchanged. But it is not forbidden to comment upon these established precepts; the author considers them a "canvas to be embellished," upon which the masters shall exercise their eloquence; but in order to comment upon them without falsifying their spirit, knowledge is necessary, knowledge acquired by application and docility. Again and again he insists on docility; the docile son who receives the word of his father shall live long for that reason, he shall please his lord and obtain favor of the king; on the contrary, the man without experience, who does not listen to the counsels of wisdom, goes astray and is on the road to ruin. And Ptah-hotep ends by quoting his own example: "I have reached one hundred and ten years of life, blessed by the favor of the king among the first of those who have exalted themselves by their works, doing the pleasure of the king, in an honored place."

As for these precepts, the study of which will be fruitful in its results, I shall not try to sum them up here. The work is so composed that such an

<sup>1</sup>The *ma*, upon which Professor Grébaud has made a most interesting and complete study in his lectures at the College of France, includes here what we call "the true, the beautiful, the good"; it is the principle of order and harmony in everything. This explanation, which I give here of the meaning of this passage, is entirely insufficient and the question is very complex; but more careful examination would lead to details which would not be in place here.

attempt would lead me to bring into this introduction almost my entire translation; or else I would be obliged to limit myself to a simple list of titles which would not be interesting and would give the impression that the treatise is dry. On the contrary, it is a collection of counsels which, taken separately, are generally very well drawn up, but which follow one another without much order; when two of them can be connected it is because the author insists upon one idea and returns to it; but it is very hard to find any trace of method; still less must we look for the spirit of system, the well-ordered development of a philosophy, which one could grasp and epitomize. For this Ptah-hotep does not care; not that his work is slovenly; on the contrary, the style is very elaborate, sometimes even overwrought, and this leads me to speak of the difficulties of various kinds which embarrass the translator.

The subtlety of the style, which has been considered not the least of these difficulties, is due principally, I think, to the Prisse Papyrus having been written in verse; the oldest book in the world is a work, if not poetic, at least rhythmic. In this will be found the explanation of constructions which seem a little strained, for example: "While the father is in great sorrow, and the mother who bore him, another is happier than she." This shows us what Ptah-hotep means when he says that he "set in order the good word." But this order will aid the translator more than it will embarrass him, since the discovery by Professor Grébaut of the laws which regulate the poetic language of the Egyptians enables us to divide the phrases with certainty.

Another difficulty appears to be more serious; it is due to the use of a certain number of words whose exact meaning we do not know. Some of them, undoubtedly fallen into disuse at an early date, have never until now been met with in the other texts which we have. We may hope that fresh publications will bring us new examples of them. The Ebers Papyrus has given us some Archaic words; and Archaic terms may yet be found in the numerous texts of the old Empire which Professor Maspero has published. Moreover, in spite of the beauty and the size of the writing, the text is not always as easy to decipher as one would think at first sight. There are passages of whose meaning I cannot be sure, because I have not yet been able to read them in an exact manner. Sometimes the writing is much abbreviated, which is very embarrassing in the hieratic. Finally, though the manuscript is in general well kept, it is not irreproachable. Thus, I have noticed evident faults, and I also think I recognize the omission of some words where the phrase seems to have no meaning and where the verse is too short.

In spite of many difficulties, this papyrus is so interesting that at an early date Egyptologists courageously undertook its duty. Without pretending to reach by the first step complete and definite results, they could at least grapple with the subject, and it is no mean result to make known little by little, even imperfectly, a document of this value. Though Dr. Heath, who set the example in 1855, did not succeed in making Egyptologists accept his too bold interpretations, Chabas some time after was more successful. I have already spoken of his work published in the *Revue Archéologique*. Under the modest guise of an analysis, he gives a satisfactory translation of the first fourteen lines of the treatise of Ptah-hotep and of

important passages from the latter part; the rest of the work is simply analyzed. This analysis was very incomplete; and by a partial translation one is liable not to grasp the exact meaning; nevertheless a great advance had been made. In 1869 and 1870, Lauth went further, and published a complete and coherent translation, accompanied by numerous notes. Such a translation must necessarily be far from perfect; but though one might make a number of criticisms upon this important work, its merit must not therefore be forgotten. It has many times been very useful to me, and I should make a greater point of this here, if I did not have occasion to speak of it constantly in the course of my work. Finally, the translations of Brugsch are very ingenious and interesting, and I shall often quote or discuss them. I had composed this study<sup>1</sup> before the work of Dümichen upon the first two pages of the papyrus appeared: the reading of his translation has not been useless to me, though mine had been finished long before.

Outside of the help furnished by the works of my predecessors, I have already said how much easier my task has been made by putting into practice the teaching of Professor Grébaut. But I wish at the same time to acknowledge what I owe to the masters who have, from the start, directed my studies; to Chabas, who, unhappily prevented by sickness from guiding me in the way which he had pointed out, did not cease to show me by many tokens of good will how much he was interested in my progress; and to Professor Maspero, who, taking up again the teaching hardly commenced, has taught me to decipher, and helped me with advice and encouragement in the accomplishment of a difficult work on a newly discovered manuscript which I brought from Thebes.

THE BOOK OF KAKIMNA.—A TREATISE ON MANNERS IN THE TIME OF THE  
KINGS HUNI AND SENOFRU OF THE THIRD DYNASTY

I am sure of being respected.<sup>2</sup> A song that is right opens the stronghold of my silence; but the paths to the place of my repose are surrounded by words armed with knives against the intruder,<sup>3</sup> no admittance except to those who come aright.

If thou sittest down to eat with a number, despise the dishes which thou lovest;<sup>4</sup> it is but a short time to restrain thyself; and voracity is something degrading, for there is bestiality in it [comp. Ptah-hotep, § 7]. As

<sup>1</sup>My translation of the first two pages was shown to Professor Grébaut in August, 1883. The remainder was sent as a thesis to the Ecole des Hautes Etudes in April, 1884. Various circumstances have delayed the publication of the work.

<sup>2</sup>The book is speaking here.

<sup>3</sup>In the 145th chapter of the "Book of the Dead," we find the gateways of the field Aanro guarded by gods "armed with knives," and the first gate is called "exterminating lady (?) arranging the words which repulse the rebels"; which reminds us of these "words armed with knives against the intruder." The deceased or the Horus, who presents himself at each door in succession, must recite a sort of litany in which he explains that he is in order, that he enters by right. When he has discharged this duty, he is acknowledged pure, and the door opens. The substance of our sentence, therefore, is this: "I receive kindly those who deserve it; but none must come to disturb wrongfully my repose, which is guarded as well as the field Aanro." This comparison is interesting because it enables us, perhaps, to trace back to the time of Huni and of Senofru the 145th chapter of the Book of the Dead. It was a little later, under Menkara, that the prince Hartiti-f discovered, it is said, at Hermopolis, the 64th chapter (Book of the Dead, ch. 64, 1, 30 and 31).

<sup>4</sup>That is, "at a repast in society do not give rein to your appetite, your greediness."



a glass of water quenches thirst, as a mouthful of vegetables strengthens the heart, as one good takes the place<sup>1</sup> of another good, as a very little takes the place of much, he who is drawn away by his stomach when he is not on the watch is a worthless man. With such people the stomach is master. However, if thou sittest down to eat with a glutton, to keep up with him in eating will lead afar; and if thou drinkest with a great drinker, accept in order to please him. Do not reject the meats, even from a man repugnant to thee; take what he gives thee, and do not leave it; truly that is disagreeable.<sup>2</sup>

As for a man lacking good manners, upon whom all that one can say is without effect, who wears a surly face toward the advances of a gracious heart, he is an affliction to his mother and his relatives. All say: "Show thy name, thou whose mouth is silent; speak, be not proud because of thy strength!"

Do not harden the hearts of thy children. Instruct those who will be in thy place; but when he does not permit, none knows the events which God brings to pass. Let the chief talk to his children, after he has accomplished the human condition;<sup>3</sup> they will gain honor for themselves by increasing in well-doing, starting from that which he has told them.

If all that is written in this book is heeded as I have said it, in order to make progress in the right, they who heed will learn it by heart, they will recite it as it is written; it will do good to their hearts more than all things on this whole earth, in whatever position they may be.

Then at this time the majesty of the king of the South and of the North, Huni, arrived in port [died]; then arose the majesty of the king of the South and of the North, Senoferu, a king beneficent all over this entire land. Then I, Kakimna, was made prefect. It is finished.

#### THE PRECEPTS OF PTAH-HOTEP

##### I.

The Precepts of the Prefect Ptah-hotep.

Under the majesty of the king of the South and of the North, Assa, living eternally, forever. The prefect Ptah-hotep says: "O god over the two crocodiles,"<sup>4</sup> my lord, the progress of time brings old age. Decay falls upon man and decline takes the place of novelty.<sup>5</sup> A new misery

<sup>1</sup>The text means that for a man who is not a glutton one good thing is as good as another, and that a moderate amount of food repairs one's strength as well as a greater quantity.

<sup>2</sup>Professor Maspero thinks that reference is here made to that rule of politeness which consists in receiving, with at least the appearance of gratitude, the morsels which another guest divides with you as an honor. This custom is still in vogue in the East. If this guest is repugnant, as the text says, it is disgusting, but one must submit to the custom.

<sup>3</sup>That is, when he has gained the experience of life.

<sup>4</sup>This god is Osiris, as is shown by the 43rd invocation in the 142nd chapter of the "Book of the Dead." We might question why, among the many names of Osiris, Ptah-hotep chose this one. But, in an article in the *Zeitschrift für Ägyptische Sprache* (1868, p. 101), Chabas, studying the steles of Horus on the crocodiles, and observing that this god is called "the one grown old who grows young again in his hour, the old man who becomes a child," recalls our passage in the *Prisse Papyrus*, where Ptah-hotep invokes against the evils of old age the aid of the god over the two crocodiles.

<sup>5</sup>Doubtful translation. Literally: "comes upon newness."

weighs him down each day; the sight grows dim, the ears become deaf; the powers are constantly failing. The mouth is silent, speech is wanting, the mind flickers, not remembering yesterday. The whole body suffers. That which is good becomes bad, taste departs. Old age makes man miserable in every way; the nose is stopped, breathing no longer from exhaustion. In whatever position, this is a state (?) of . . . . (?) . . . .<sup>1</sup> Who will give me authority to speak<sup>2</sup> that I may tell him the words of those who have heard the counsels of former times? And the counsels of the gods which have been heard, who [will give me authority to tell of them]? Let it be thus; let the evil of the *rekhi* be driven away; send the double . . . .<sup>3</sup> The majesty of this god says: "Instruct him in the speech of former times. This it is that constitutes the worth of the children of the great. Whatever makes souls calm penetrates him who heeds, and what is thus told will not produce satiety."

## II.

The beginning of the arrangement of good words, spoken by the noble lord, the divine father beloved of God, the son of the king, the eldest of his race,<sup>4</sup> the prefect Ptah-hotep, as a means of instructing the ignorant in the knowledge of the choice of good words. There is profit to him who will listen to this; there is loss to him who will transgress them.

He says to his son: "Be not proud because of thy knowledge; converse with the ignorant as with the scholar; for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald; which is found by slaves<sup>5</sup> among the rocks of pegmatite.

## III.

If thou hast to do with a disputer while he is in his heat, and if he is superior to thee in ability, lower the hands, bend the back, do not get into a passion with him. As he will not permit thee to spoil his speech, it is very wrong to interrupt him; that shows thou art not able to be quiet when thou art contradicted. If then thou hast to do with a disputer while he is in his heat, act as one not to be moved. Thou hast the advantage over him, if only in keeping silent, when his speech is bad. "Better is he who refrains," says the audience; and thou art right in the opinion of the great.

## IV.

If thou hast to do with a disputer while he is in his heat, do not treat him with contempt, because thou art not of the same opinion. Do not be provoked with him when he is wrong; away with that! He is fighting against his very self; do not ask him to flatter thy views. Do not amuse

<sup>1</sup>The transcription of this passage is quite uncertain.

<sup>2</sup>I suppose the poet here asks of the god inspiration that he may speak with authority and success.

<sup>3</sup>I do not understand this word, I cannot even read it; I suppose that Ptah-hotep prays Osiris to give him his power or to send him inspiration, but I can only conjecture.

<sup>4</sup>Of his loins, that is legitimate. I have stated in the introduction how this title must be understood.

<sup>5</sup>Literal translation "being found, the latter, by female slaves."



thyself with the spectacle which thou hast before thee; this is odious, small, and of a contemptible spirit. Struggle against this, as something condemned by the great, when on the point of giving thy views.

## V.

If thou art in the position of leader, to decide the condition of a large number of men, seek the best way, that thine own position may be without reproach. Justice is great, unchangeable and assured; it has not been disturbed since the time of Osiris. To put an obstacle in the way of the laws, is to open the way before violence. Will the low be exalted if the unjust does not succeed to the place of justice, he who says: "I take for myself, according to my will," but does not say: "I take by my authority." The limits of justice are unchangeable; this is a precept which each man receives from his father.

## VI.

Do not intimidate men; or God will likewise contend with thee.

If anyone wishes to live by that means, he [God] will take the bread out of his mouth; if anyone wishes to enrich himself by that means, he [God] says: "I shall take to myself these riches"; if anyone wishes to strike down others, he [God] will end by reducing him to impotency. That none should intimidate men, this is the will of God. Let one give them life in the midst of peace, and he will obtain as willing gifts [what would have been taken from them by fear].

## VII.

If thou art among persons who are sitting down to eat at the house of one greater than thyself, take what he gives thee,<sup>1</sup> bowing low. Look at what is before thee; bowing profoundly. Look at what is before thee; but do not stare at it: do not look at it frequently; he is blameworthy who breaks this rule. Do not speak to him [the great man] more than he asks, for one does not know what might displease him. Speak when he invites thee to do so, and thy word will please.

As to the great man who has behind him the means of existence, his line of conduct is as he wishes. He does what pleases himself; if he forms the intention of resting, his body realizes it. The great man in stretching out his hand, does that to which other men cannot attain. But as the ["eating of bread"] means of existence are under the will of God, none can revolt against that.

## VIII.

If thou art one of those who carry messages from one great man to another, keep exactly to that he has enjoined upon thee; do his bidding as he has told thee. Beware of altering in speaking the repulsive things which one great man addresses to another; he who distorts the fidelity of his message by repeating only what is pleasing in the words of any man, great or small, is a detestable being.

<sup>1</sup>"When thou art sitting at meat at the house of a person greater than thou, look at what is before thee." This passage is found in the Proverbs of Solomon, chap. xxiii: "When thou sittest to eat with a ruler, consider diligently him that (marg. what) is before thee." It is a true translation. The Hebrews knew then, if not the whole of the maxims of Ptah-hotep, at least several of them which had passed into proverbs.

## IX.

If thou art a farmer, reap in the field which the great God has given thee. But do not surfeit thy mouth among thy neighbors; it would be even better to make thyself feared by the possessor. As for him who, master of his own actions, all powerful, seizes like a crocodile in the midst even of the keepers, his children are by reason of that an object of cursing, of contempt, and of hatred; while his father is deep in trouble, and the mother who bore him, another is more happy than she. But a man becomes a god<sup>1</sup> when he is chief of a tribe who has confidence in following him.

## X.

If thou humblest thyself in obeying a superior, thy conduct is wholly good before God. Knowing who ought to obey and who to command, do not lift up thy heart against this one. As thou knowest that in him is authority, be respectful toward him as is his right. Fortune comes only in accordance with his will, and has no law but his caprice; as for the one who . . . ,<sup>2</sup> God who made him superior, turns away from him, and he is overthrown.

## XI.

Be active, during the time of thy existence, in doing more than is commanded. Do no wrong in the time of activity; he is blameworthy who wastes his hour. Do not lose the daily opportunity for the increase of that which thy house possesses. Activity produces riches, and riches do not last when it [activity] slackens.

## XII.

If thou art a wise man, train a son who will be well pleasing to God. If he adjusts his course to thy way and occupies himself in thine affairs as he should, do him all the good thou canst; he is thy son, a being attached to thee, that thy body has begotten. Do not separate thy heart from him . . . (But) if he behaves badly and transgresses thy will,<sup>3</sup> if he rejects every word, if his mouth moves in wicked speech, strike him upon his mouth, such as it is.<sup>4</sup> Give a straightforward order to those who act badly, to him who is restless at heart; and he will not deviate from the direction, and there will be no opposition to interrupt thy course.

## XIII.

If thou art on guard, stand erect or remain sitting rather than to walk. Lay down this rule to thyself from the first moment: "Never go away, even when thy weariness makes itself felt." Beware of him who enters announcing that what he asks is secret; the countersign allows no such

<sup>1</sup>"It is one making himself to be God." This translation is uncertain.

<sup>2</sup>I have not risked a translation of this passage, because a study of the rhythm causes me to suppose that some words have been omitted. If I am not mistaken, half of a verse is wanting.

<sup>3</sup>"Thy will" or "thy counsels."

<sup>4</sup>We probably have here a sort of pun, and that the meaning is "strike right," "strike directly" (on his mouth or his face). The explanation which follows seems to say that with unruly subordinates one must give without hesitation precise and positive orders.

consideration, and all argument to the contrary is to be rejected. He is a god who penetrates into a place where there is no concession even to privileged persons.

## XIV.

If thou livest with people who show an extreme love for thee: "Breath of my heart, breath of my heart, where there is no remedy! What is said in thy heart, may it be realized by spontaneous growth! Sovereign Master, I follow thine advice. Thou art right without speaking. Thy body is full of strength, thy face is above thy neighbors."<sup>1</sup> If, then, thou art accustomed to this excess of flattery and it becomes an obstacle to thy desires, then thy feeling is to obey thy passions. But he who . . . . after his own caprice, his soul is . . . his body is . . . . While he who is master of his spirit is superior to him whom God has loaded with his gifts, the man who obeys his passion is in subjection to his wife (?).

## XV.

Declare thy line of conduct without reserve;<sup>2</sup> give thine advice in the council of thy lord; there are people who take all sides when they speak, so that, by not replying, they may not grieve the one who has made a statement, reasoning thus: "It is for the great to recognize the error; and when he shall raise his voice to combat the error, he will have nothing to reply, since I have spoken to say nothing."

## XVI.

If thou hast the position of leader prosecuting plans according to thy will,<sup>3</sup> do the best things which after days will remember; so that the word which multiplies flatteries, excites pride, and produces vanity, shall not succeed with thee.

## XVII.

If thou hast the position of umpire, listen to the discourse of the petitioner. Do not ill-treat him; that would discourage him. Do not say to him: "Thou hast already told that." Indulgence will encourage him to do that for which he has come. As for ill-using the complainant because he tells what happened at the moment when this wrong was done, instead of complaining of the wrong itself, do not allow that! The way to obtain a true explanation is to listen with kindness.

## XVIII.

If thou desirest to inspire respect in the house which thou dost enter, for instance in the house of a superior, of a friend, or of a person of consideration, wherever thou dost enter, beware of approaching the wife, for there is no good in what one does there. There is no prudence in indulging in that, and thousands of men are lost for the enjoyment of a moment short as a dream, while they gain death, in knowing her. It is a base disposition, that of the man who excites himself to such a deed; if he is moved to execute it, his mind abandons him. For he who lacks repugnance for this,—there is no reasoning with him.

<sup>1</sup>That is "thou art superior to those who surround thee."

<sup>2</sup>Or dissimulation.

<sup>3</sup>That is "having power to execute that which thou decidest."

## XIX.

If thou desirest that thy conduct be good and kept from all evil, beware of all fits of bad temper. This is a sad malady which leads to discord, and there is no more life at all for the one who falls into it. For it brings quarrels between fathers and mothers, as between brothers and sisters; it makes the wife and the husband abhor each other, it contains all wickedness, it encloses all injuries. When a man takes justice for his rule, walks in her ways, and dwells with her, there is no room left for bad temper.

## XX.

Do not give way to temper on account of what occurs around thee; do not scold ["translation uncertain"] except about thine (own) affairs. Do not be in a bad temper toward thy neighbors; a compliment to him who gives offense is better than rudeness. It is wrong for a man to get in a passion with neighbors so that he knows not how to manage his words. Where there is only a little difficulty he creates an affliction for himself at a time when he should be cool.

## XXI.

If thou art wise, take care of thy house; love thy wife purely. Fill her stomach, clothe her back; these are the cares (to give) to her body. Caress her, fulfil her desire, during the time of thine existence; it is a kindness which honors its master. Be not brutal; consideration will lead her better than force; her . . . <sup>1</sup> this is her breath, her aim, her gaze. This establishes her in thy house; if thou repellst her, it is an abyss. Open thine arms<sup>2</sup> to her for her arms; call her, show her thy love.

## XXII.

Treat well thy people, as it behooves thee; this is the duty of those whom God has favored. If anyone neglects to treat his people well, it is said: "He is a person. . . ."<sup>3</sup> As none may know the events that may come to pass to-morrow, he is a wise person in whose house the people are well treated. When devotion is to be shown it is the people themselves who say: "Come, come"; if good treatment has not left the place; if it has left, the people are wanting.

## XXIII.

Do not repeat an excess of language; do not hear it; it is something which has escaped a heated soul. If it is repeated, look, without hearing it, toward the ground; say nothing about it. Make him who talks with thee, who provokes to injustice, know what is right; do what is wise, let it prevail. Do justice to the abhorred of the law by unveiling it.

## XXIV.

If thou art a wise man, sitting in the council of thy lord, set thy thoughts toward that which is wise. Keep silence, rather than pour out

<sup>1</sup>Uncertain word. The reading even is doubtful.

<sup>2</sup>I give with reserve the explanation of these lines, in which are two words, which I do not surely understand, and one which I only know in an uncertain way.

<sup>3</sup>Perhaps "an execrable (?) person" in opposition to the words ending the preceding sentence.

thy words. When thou speakest, know what objections may be made to thee. To speak in council is an art, and speech is criticised more than all other work; it is contradiction which puts it to the proof.

## XXV.

If thou art powerful, pay respect to knowledge and calm speech. Command only to direct; to be absolute is to enter into evil. Let not thy heart exalt itself, nor let it be cast down. Make thine orders heard, and make thy replies understood; but speak without heat; let thy face be stern. As for the vivacity of a warm heart, temper it; the gentle man overcomes obstacles. The man who hurries all day long has not one good moment; but he who amuses himself all day long does not retain his house. Aim at the right point as (do) the pilots; while one sits down, another works, and applies himself to obeying the command.

## XXVI.

Do not disturb a great man; do not distract the attention of the busy man. His care is to accomplish his task, and he strips his body for love of the work. Love for the work they do brings men near to God. Therefore compose thy face, even in the midst of trouble, so that peace may be with thee, when agitation is with. . . . These are the people who succeed where they apply themselves.

## XXVII.

Teach men to render homage to the great man. If thou gatherest the harvest for him among men, return it in its entirety to its master, by whom thou dost exist. (But) the gift of affection is worth more than the offerings themselves with which thy back is covered. For what he receives from thee brings life to thy house, not to speak of the consideration which thou enjoyest, which thou wouldst preserve; it is by this means that he holds out a beneficent hand, and that with thee possession is added to possession. May the love that thou dost feel pass into the hearts of those who love thee; may the people become loving and obedient.

## XXVIII.

If thou art a son of one of the guard having in charge the public peace, execute thy orders without question and speak firmly. Do not replace what the instructor has said by that which thou believest to be his intention; the great use words as it pleases them. Thy part is to transmit, rather than to comment.

## XXIX.

If thou art wearied beyond bearing, if thou art tormented by someone who is in his right, put away from thee his visage, and think no more of it when he has ceased speaking to thee.

## XXX.

If thou art great after having been low, if thou art rich after having been straitened, when thou art at the head of the city, learn not to take advantage of thy having risen to the first rank; do not harden thy heart on

account of thine elevation; thou hast become only the steward of the goods belonging to God. Do not put behind thee the neighbor who is thine equal; be to him as a companion.

## XXXI.

Bow thy back before thy superior. Thou art attached to the house of the king; thy house is solid in its fortune, and thy profits are as is proper. Yet a man is annoyed by having an authority above himself, and he passes his life in being wearied by it.

Although this does not harm thy. . . . "Do not pillage the house of thy neighbors, do not take by force the goods which are beside thee." Do not exclaim against that which thou hearest, and do not be humiliated by it. A man must reflect, when he is fettered by it, that the annoyance of authority is also felt by his neighbor.

## XXXII.

["I am not sure of the general meaning of this precept." Virey.]

## XXXIII.

If thou aimest at having polished manners, do not question him whom thou meetest. Converse with him alone so as not to annoy him. Do not dispute with him until thou hast allowed him time to impregnate his mind with the subject of the conversation. If he displays his ignorance, and if he gives thee an opportunity to put him to shame, rather than that, treat him with consideration; do not keep pushing him on, do not . . . his words; do not reply in a crushing manner; do not finish him; do not worry his life out; for fear that he for his part will not recover, and that men will leave thee to the benefit of thy conversation.

## XXXIV.

Let thy face be bright during all the time of thy life. When one of those who entered carrying his products<sup>1</sup> comes out of the place of toll with a drawn face, that shows that his stomach is empty, and that the authorities are an abhorrence to him. May that never happen to thee; it is. . . .

## XXXV.

Take care of those who are faithful to thee, when thine affairs are depressed. Thy merit then is worth more than those who have done thee honor. His . . . this is what a man possesses absolutely. It is of more importance than his nobility; this is something which passes from one to another. The merit of the son of a man is advantageous to him, and that which he is really is worth more than the remembrance of what his father has been.

## XXXVI.

Distinguish the overseer, who directs, from the laborer; for manual labor is degrading, and inaction is honorable. If one is not at all in the evil way; what then takes place is the want of submission to (?) authority.

<sup>1</sup>Word for word, "the bread of division," probably the portion which each was obliged to remit as tax upon their harvest.



## XXXVII.

If thou takest a wife, do not. . . . May she be more content than any other of her fellow-citizens. She will be doubly bound if the chain is sweet to her. Do not repulse her; grant that which pleases her; it is when contented that she will value thy guidance.

## XXXVIII.

If thou heedest these things which I have told thee,<sup>1</sup> thy wisdom will be ever increasing. Although they are the means for reaching the *ma*,<sup>2</sup> and it is that which makes them precious, their memory would pass away from the mouth of man, but thanks to the beauty of their arrangement in verse, all these words shall be borne without alteration eternally upon this earth. They will make a canvas to be embellished; of it the great shall talk to instruct man. After having listened to it, he who has hearkened well to the word will become a master because he has hearkened to it.

May he succeed in gaining the highest rank, an excellent and enduring place, with no more to desire forever. By knowledge his course is assured, and by that he is happy upon the earth. The wise man, then, is satiated with his knowledge; he is great because of his merit. His tongue is at one with his mind; right are his lips when he speaks, his eyes when he looks, his ears when he hears. The advantage of his son is to do what is right without mistake.

## XXXIX.

To hearken is of benefit, then, to the son of him who has hearkened. A docile hearer is created because I have hearkened. It is well when he hearkens, well when he speaks; whoever has hearkened profits, and it is profitable to hearken to him who has hearkened. To hearken is worth more than all else, for it produces love, the possession doubly blessed. The son who receives the word of his father shall live long on account of it. God loves that man should hearken; if he does not hearken, he is abhorrent to God. The heart is his master when he hearkens or when he does not hearken; but in hearkening, his heart becomes a beneficent master to man. Harkening to the word, he loves what he hears, and to do what is said is pleasant. When a son hearkens to his father, it is a double joy to both, for when these things are told to him, the son is gentle toward his master. Harkening to him who has hearkened while this was told him, he engraves on his heart what is approved by his father, and thus the memory of it is preserved in the mouth of the living, who are upon the earth.

## XL.

When a son receives the word of his father, there is no error in all his plans. So instruct thy son that he shall be a teachable man whose wisdom shall be pleasant to the great. Let him direct his mouth according to that which has been told him; in the teachableness of a son is seen his wisdom. His conduct is perfect, while error carries away him who will not be taught; to-morrow knowledge shall uphold him, while the ignorant will be crushed.

<sup>1</sup>The author has finished the explanation of the wisdom of the ancients. He now speaks in his own name, in praise of the doctrine which he has repeated.

<sup>2</sup>The *ma* is "the true, the beautiful, the good."



## XLI.

As for the man without experience, who hearkens not, he does nothing at all. He seeks knowledge in ignorance, profit in injury; he commits all sorts of errors, seizing always whatever is the opposite of praiseworthy. Thus he lives only on the perishable. His food is the evil word that charms him. He lives every day on what the great know to be perishable; fleeing what is best for him, because of the many errors which are before him each day.

## XLII.

A son who hearkens is like a follower of Horus; he is happy, because he has hearkened. He grows, he attains consideration; he teaches the same lesson to his children. Let no man make changes in the precepts of his father; let the same precepts be his lessons to his children. "Surely," his children will say to him, "doing thy word works wonders."

Foster the *ma* [see § 38], the life of thy children. If teachers follow what is not right, surely the people who do not understand them will say the same, and, this repeated to the teachable, they will follow what is told. Then all the world will esteem them [these masters], and they will inspire the people with trust; but their glory does not last as long as they wish. Do not, then, take away one word from the established teaching, do not add one. [Comp. Deut. iv, 2; xii, 32.] Do not put one thing in the place of another; beware of uttering the ideas which germinate in thyself, but teach according to the words of the wise. Hearken, if thou wouldst abide in the mouth of those who will hearken to thy words, when thou hast risen to the position of teacher, that thy words may be on our lips . . . and that there may be a chair for thine arguments.

## XLIII.

May thy thoughts overflow, thy mouth be restrained; and thou shalt argue with the great. Agree with the way of thy master; make him say, "This is my son," so that those who hear this shall say, "Praise of him who has begotten this one." Consider when thou speakest; say only perfect things; and may the great who hear them say: "The issue of his lips is twice blessed."

## XLIV.

Do that which thy master tells thee. Doubly good is the precept of our father, from whose flesh we come forth. May what he tells us, be in our hearts; do for him more than he has said and satisfy him wholly. Surely a good son is one of the gifts of God, a son doing better than he has been told. For his master he does ["the *ma*," see § 38] what is right, throwing his whole heart into his ways.

By following these lessons I secure that thy body shall be in health, that the king shall be satisfied with thee in all things, and that thou shalt gain years of life without failures.

They have gained for me upon earth one hundred and ten years of life, with the gift of the favor of the king, among the first of those whose works have made them noble, doing the pleasure of the king in an honored place.

It is finished, from its beginning to its end, according to what is found in writing.

## Notes

EGYPT.—G. A. Reisner, commissioned by Mrs. Hearst to conduct excavations for the University of California, has explored four sites in upper Egypt. The first was an extensive necropolis of the predynastic period, on the eastern shore of the Nile, opposite the present Menshiye, near the village of El-Akhaiwa. In opposition to Petrie, who assumed that the graves of this period served for a second burial after decomposition of the body had taken place, and that at this burial the bones were carefully laid in order, Reisner has demonstrated that the latter is nowhere found to be the case. The bodies were placed in the tomb in a sitting posture. The dismembering of the skeleton was in every case done by the grave robbers who rifled the tombs. Reisner found only one intact grave containing dismembered remains. Here, beyond question, a second burial had taken place; but in this case the grave had probably been ransacked soon after burial, the robbery had been discovered, and the relatives had reverently given the remains another burial. At Akhaiwa, Reisner also explored a necropolis of the later period (twentieth to thirtieth dynasties).

The exploration of the very ancient cemeteries of Ballas, in which Petrie likewise made excavations during the winter of 1894-95, has led to the same results regarding burial as those just stated. The third necropolis explored by Reisner, that of Naga-Der, opposite Girge, is of somewhat more recent date. Here, alongside of graves of the earliest period, are also found some dating from the old and middle kingdoms; and in these many interesting finds were made—among other things, beautiful gold jewelry.

At Der-el-Ballas, on the western shore of the Nile, nearly opposite Quft, Reisner also carefully explored the ruins of a city with houses and palaces dating from the time of the middle and new kingdoms, and made important disclosures regarding the location of the houses, which were built of unburnt tile. From this ruined city also comes a large and well-preserved papyrus containing a medical handbook. It is similar to the well-known papyrus of Ebers, but contains much that is new. It probably dates from the beginning of the new kingdom, about 1600 B.C.

According to Dr. Reisner, "The period ending with the great pyramids (fourth dynasty) brought forth almost all the social, political, architectural and artistic elements of later Egyptian life. The Egyptians' point of view of material things, of life, of death and of the gods never changed until the great breaking up caused by the Greek conquest of the world. Their technical skill—perhaps the most prominent Egyptian characteristic—was never surpassed in later times.

"The process of fixing the forms and customs of each period beyond dispute is the present work of Egyptian archaeology, and almost every year some chapter of Egyptian history has to be rewritten on the basis of the new material thus acquired. It has fallen to our lot to collect the most abundant material of the period from the fifth to the eighth dynasties.

"The most important characteristic of the period from the fifth to the eighth dynasties is the introduction of wheel-turned pottery. Pottery again became more common than stoneware, and Egyptian skill applied again to the same material

in the twelfth to the eighteenth dynasties produced highly polished and beautiful painted wares.

"Mummification was introduced apparently about the fifth dynasty. It was the attempt to preserve the body from decay by using natural oils, balsams and bitumen, and by carefully wrapping the body in linen cloth dipped in salt water, oil or bitumen. The earlier attempts were rather unsuccessful until bitumen or pitch came into use. Pitch was certainly not commonly used until the twelfth dynasty, and then only in New Egypt. In all periods, it must be remembered, there were many persons who could not afford mummification.

"During the period from the fifth to the eighth dynasty there were considerable changes in the styles of tombs used. The long pit with the corner chamber, the end chamber, the side chamber or the two side chambers, gradually replaced the square pit, step by step, as the extended burial gradually replaced contracted burial.

"Animal forms were used as early as the prehistoric period as charms. In the late prehistoric and in the first dynastic period small figures of stone representing flies, scorpions, crocodiles and a few other animals occur, but they are not generally placed with the burials. In the fifth dynasty, however, they have come into common use and continue so down to the latest Roman period. Some of the materials used were crystal, blue porcelain, ivory, shell, copper and gold. They are usually worn on a string about the neck.

"Politically the period was plainly one of considerable prosperity, and under a strong, centralized government. For the most part we know only the names and the lengths of their reigns—things important to the chronological skeleton."

**THEBES.**—The palace of Amenophis III at Malgata, discovered by Grébaut nearly twenty years ago and exposed to pillage since that time, is being systematically excavated by Newberry and Titus. The plan of the palace seems to have been quite similar to that of the palace which Amenophis IV erected for himself in Tel-el-Amarna, and which was several years ago explored by Petrie. In the palace of Amenophis III the rooms were likewise adorned by beautifully decorated stucco floors, and the roofs were supported by columns. The walls were embellished with stuccowork, the representations in part setting forth everyday life. In addition to state rooms, working rooms, the kitchen, with its storage closets, and a faïence factory, in which the different amulets and ornaments were made, can also be distinguished. Not far from the palace was found an altar, built of tile, and at one time probably wainscoted, with slabs of stone. It was quite similar to the one in the temple of Der-el-Bahri, and this one was certainly dedicated to the sun god. As the altars of ancient Israel most likely also had a similar form, these remains of the old Egyptian cultus have an especial biblical interest.

**THE PHARAOH OF THE EXODUS.**—The American Egyptologist, Groff, has demonstrated that the mummy regarded by Loret as that of Amenophis IV is really that of Meremtah, the Pharaoh of Exodus. The mummy was found, with others, at Thebes in 1898. Its discovery proves that the Pharaoh was not lost with his troops in the Red Sea.

**ABYDOS.**—Professor W. M. Flinders Petrie is again at work on the site of the ancient sacred city of Abydos. After having, during the past two years, examined the royal tombs of the prehistoric period and of the first two dynasties, he is now excavating in the ruins of the ancient city itself, which was only hastily explored by Mariette. Here, near the village of El-Kherbe, is found the sanctuary of Osiris, the god of the dead, unfortunately in a very imperfect condition, but in which important inscriptions from the sixth and twelfth dynasties, as well as from the beginning of the new empire (about 1600 B.C.), have already been brought to light.

